

Thursday, February 10, 1876.

Look at the Date

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A Particular Favor

Will be conferred upon the publishers of this paper by such of our readers as will send to the names and present place of residence of any person whom they know to have been former residents of this city or county, and now living on the S. or in other parts of the State.

Jeff Davis has written a letter in which he attempts to vindicate himself from the charges brought against him in Mr. Blaine's speech and to deny responsibility for the atrocities of Andersonville. He maintains that the sufferings endured by the Union prisoners at Andersonville were from causes beyond the control of the Confederate government, and that he was anxious to restore them to their homes, but the refusal of Gen. Grant and President Lincoln to consent to the exchange of prisoners prevented. He also claims that the Confederate soldiers suffered greatly in northern prisons and repeats the assertion that the number of Confederate prisoners who died at the North was 60,000, in excess of the Union prisoners who died at the South. He represents the North as the "wrong" side, and the South as having "suffered a needless wrong," and magnifies the restraints of his comfortable imprisonment at Fortress Monroe into "inexpressible privations and torture." The editorial which can use such terms in speaking of his own confinement, where he enjoyed the comforts of home, and mildly refer to the Union soldiers suffering the inhuman barbarities of Andersonville as "not as well provided for as we would have liked," is worthy of its source. The rebel ex-chief appears as unrepentant as ever, "is confident of the justice" of the Confederate cause and of the rectitude of his intentions, "and has" "an view of the future which makes it desirable for him to be included in an amnesty bill."

The effect of this letter, we think will be to justify rather than to condemn Mr. Blaine's argument for refusing to include Jeff Davis in general amnesty. As to the statements of Davis's letter, they are almost entirely without foundation. The horrors of Andersonville were too real and the living witnesses of them are too many to allow us to dismiss the terrible picture as a dream or an exaggeration of the imagination. Mr. Warren Lee Goss, President of the National Union of Andersonville Survivors (who himself wrote a book in which he has written a letter to the *Norwich Bulletin* in which he gives figures to prove that among the Confederates captured and imprisoned by the Union forces the mortality was only 12.2 per cent. of the whole number of captives. On the other hand, the mortality among Union soldiers and sailors captured by the Confederates was 38.4 per cent. of those imprisoned and 19.8 per cent. of the whole number of captives. Mr. Goss also quotes Confederate official authority to show that recommendations were actually made by the Davis cabinet to release General Winder, commander at Andersonville, with some one hundred men, and the only note there of by Davis was to promote Winder to the position of commissary-general of all the Confederate prisons.

We have understood that in case judgment is obtained in the S. J. Court against the liquor sellers who have recently been sentenced to jail, they will be allowed to go free with sentence suspended over them. In case they will go out of the business—the purpose of the citizens being not to inflict penalty, but to stop the traffic, which is all they want. This may be well, but it is questionable if the men who have been outraging law and public sentiment for years are entitled to such leniency. We have no personal ill-will against these men, any more than any other class of criminals, but we think that themselves will soonest recognize the law when they find that the law is to be fully and impartially enforced. Besides, we believe in the supremacy of law and that it is of evil tendency for any officer or citizen, without lawful authority to interfere with the due course of justice.

In issuing warrants to seize liquors during the past two or three weeks, wherever the person complained against had been previously convicted of a violation of the law, that fact has been alleged in the warrant, and upon conviction he has been subjected to the increased penalty of imprisonment for the second or third offense (as case may be), instead of getting off with a fine of \$50. This is the way to "put the law into the law," and we know of no good reason why this same thing should not have been done for years past. Some of our temperance people are anxious for increased penalties, and yet here are effective penalties already provided which have been left unused. If force enough is put behind the law, it will be found an effective instrument. We warrant.

An attempt is being made in the Legislature to repeal the "sheriff enforcement act." The bill was introduced in the House and referred to the Committee on Temperance and the House subsequently concurred. We think there are no good reasons for the repeal of this law and no demand for it from the people. It needs to be more vigorously applied, rather than repealed. In alluding to the reference of the bill to the Temperance Committee, Senator Sawyer spoke to the point and we have echoed the public sentiment. He is reported as saying: "He did not believe that the people of this State were prepared to take any backward steps. He believed that the sheriff enforcement law as it now stood, in a fair, candid and considerate expression of a majority of the people of Maine. He did not believe the legislature was prepared to be swayed from their duty by any influence that can be brought to bear inside the State, or from outside the State, by any set of men or any political party. This is a question above the pro-

vince or power of any political party. It is a question above all political considerations. He believed there were just as good men in the democratic party as there are in the Republican party, men who are ready to sustain the prohibitory law, who stand in the front rank of the great reform now sweeping over the land, and any attempt to disregard their wishes, or for the repeal of this law will be thwarted."

Historical Sermon.

The following carefully prepared abstract gives the substance of the discourse preached last Sunday morning at the 1st Baptist Church, by the Pastor, Rev. Mr. Chase, giving the history of that church for the forty-three years ending Feb. 23.

Text: "Whom we have loved, and abided in their love." John 1:38.

The first record concerning what is now the First Baptist Church in Rockland is dated Jan. 5, 1833, and recounts the proceedings preliminary to the meeting of a council of organization held Feb. 2. Andrew Jackson was then President, engaged in the contests concerning the United States Bank and Nullification. Rockland was then the "Shore Village" of Thomaston, a little straggling settlement following the indentations of the shore, giving few signs of its coming importance. The old Union meeting house on Elmwood street, near the meadows, still stood. The Methodist meeting house, where their new home stood, had just been built, standing as far back as it was thought, it would ever be necessary to go for building purposes.

There were few Baptists here then. They met in the old building just removed from the Court House grounds, and at Blackington's Corner School house. A church had existed 50 years at what is now South Thomaston. Young Amariah Kallach had been ordained its pastor. Elder Benjamin Ames of St. George was moderator of the Council, and gave the hand of fellowship. Elder Job Washburn of Thomaston gave the charge, and Elder Kallach made pertinent remarks and offered prayer. (Baptist ministers were called "Elder" in many places then, though the title is now happily falling into disuse.) Thirty-five persons were organized into a church. Their names were Timothy Welch, Ephraim Hall, Jonathan Crockett, David Crockett, John Ingraham, Henry Ingraham, Josiah Ingraham, Henry Ingraham, George Thomas, Asa D. Hatch, Otis Burrows, Abraham Simonton, Stephen Hall, Thomas Tupper, Waterman Fales, Hannah Crockett, Abigail Crockett, Emily Tolman, Eliza Thordike, Hannah Hurdon, Hannah Ingraham, Mary Conner, Rebecca Crockett, Sarah Fales, Mary Ingraham, Peggy Thomas, Margaret Branton, Mary Rider, Lucy Gay, Lydia Tolman, Mary Fales, Ann Jones, Lucy Ingraham, Lucy Thomas, Nancy Perry, John Ingraham, David Crockett and George Thomas were soon afterwards disassociated. The organization was at Blackington's Corner, in the schoolhouse now standing there. Dea. Henry Ingraham, Mrs. Eliza Thordike and Mrs. Ann Jones are all of the above mentioned now belonging to the church.

Amariah Kallach supplied the church from the first, and after a year became its pastor, with a salary of \$312. He was a man of more than ordinary education, and of remarkable power to hold an audience. He preached the whole year, and with his wife and children, who engaged with him in his work. He was a man of great devotion. For years he was one of the foremost men in the denomination. In 1834 the church joined with Lido Kinnell in building the present Congregationalist Meeting-house. In 1838 the church sold their interest in that meeting house and proceeded to build the present house of worship.

Mr. Kallach closed his labors in 1847. During these 14 years the church had received 395 members, of whom 302 were baptized by baptism. In one revival, 1842-3, 174 were baptized. Are revivals to be sought? The lessons to be gathered from this part of the history, bearing upon this question, are, 1. Care in receiving members, 2. Skill in putting them at once into the preparatory to the church, 3. Care in the church, 4. Care in the church, 5. Care in the church, 6. Care in the church, 7. Care in the church, 8. Care in the church, 9. Care in the church, 10. Care in the church, 11. Care in the church, 12. Care in the church, 13. Care in the church, 14. Care in the church, 15. Care in the church, 16. Care in the church, 17. Care in the church, 18. Care in the church, 19. Care in the church, 20. Care in the church, 21. Care in the church, 22. Care in the church, 23. Care in the church, 24. Care in the church, 25. Care in the church, 26. Care in the church, 27. Care in the church, 28. 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